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THE TARSA.

BY GEO. PHILLIPS.

In the North China Herald of 1st February 1870, there is to be found the very interesting lecture, delivered by the Revd. M. J. Knowlton before the Ningpo Book Club, concerning ancient Christian Missions in China.

Among other things mentioned in the said lecture, Mr. Knowlton informs us, that the Mahommedans (in China) called the Christians Tsai and Teiza, the latter being the designation of Christians in Persia.

Thinking it may not be without interest to give extracts from one or two works bearing upon the designation thus given to the Christian, I now place them before the readers of the CHINESE RECORDER.

In the travels of Ibra Batuta, page 217, translated from the Arabic by Professor Lee for the Oriental Translation Committee, it is mentioned, that "the second division of the city of El Khansā (probably the Kinsai, Hanchowfoo of Marco Polo) was inhabited by Jews, Christians, and Turks who worship the sun."

Concerning these Christians there is a foot note, which I give in extenso.

"These were, probably, some of the Nestorian Syrian Christians, who seem to have been first sent into China for the purpose of propagating the Christian faith, from the churches in Malabar, commonly styled the Christians of St. Thomas, &c. see the Bibliotheca Orientalis of

Asseman, tom iii p. 11. p.p. 512-552, where every particular relating to the history of these Christians is discussed in a very able and interesting manner. We are told, in p. 519, that the Chinese call the Christians *Terzai* or *Tersai*, which according to a conjecture of Trigantius, must be either Arabic or Persia, not Armenian. The truth is, it is the Persie *tarsa*, a general name given to Christians by the Persian, as may be seen in the Dabistan, the Gulistan of Sadi, &c.; and if it be true that the Chinese so term them, one would be led to suppose, that Christianity must first have gone from Persia to China. Asseman concludes upon the words of Trigantius: "Christianos in Sinarum regno Nestorianos fuisse, non Armenios, neque ex Armenia, sed partim ex Assiria et Mesopotamia, partim ex Sogdiana, Bactriana et India illuc convolasse, eo maxime tempore, quo Tartari in illud regnum invaserunt, ipse Marcus Paulus venetus, qui a Trigantio citatur, pluribus in locis affirmat, ubi quoties Christianorum in sinis meminit, eos Nestorianos vocat." Asseman argues, however, that Christianity was not originally Nestorianism in China. But his interesting article should be read throughout."

In the Dabistan (vol. 2 p. 305 translated from the Persian by David Shed and Anthony Troyer for the Oriental Translation Fund of Great Britain and Ireland) there will be found a chapter devoted to the religion of the Tarsa, containing three sections viz.

1. An account of the Lord Aisia (Jesus).
2. The creed of the Nasara.
3. The works of the Tarsa.

Tarsa is therein said to be derived from tarsiden, "fearing, timid, a Christian, an infidel, a pagan, a worshipper of fire."

History informs us that these Missionaries came to China from Nisibis, Selucia and Ctesiphon (the latter cities of Persia) and that they called themselves Chaldaic Christians, the appellation Nestorian being unknown to them; such being the case, why have they always been styled Syrian Christians?

Ta Tsin a country usually translated by Syria or Palestine will I think be found after due investigation to apply mainly to Mesopotamia, and the theory advanced by the writer of an article in the Chinese Repository vol. XVIII p. 483 that the description of its Palaces is applicable to Rome will be found untenable.

No! startling as may appear the theory at first sight, I would advance, that the Palaces described in the account of Tat'sin, as known to China in the Han Dynasty, apply to some large city of the Plain, perhaps to Nineveh or even to Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency.

AMOY.

CHINESE ARTS OF HEALING.

BY J. J. DUDGEON, M. D.

CHAPTER II.

(Continued.)

Beside these prerequisites, there are certain rules to be observed in the management of the method, which require now to be specified. We shall describe first the charm or *Fu* itself.

All charms are not alike; some are curative, others are preventive. We shall speak of both in the following remarks. As their object is different, so is often their constitu-

tion, and formation; the manner of writing them and the things prescribed to make their use successful. It is necessary to state at the very outset that a *Fu* is efficacious because of its being the external embodiment of the intelligence of both the writer and the spirit which is invoked—it is a part of man's wisdom and part of a spirit's wisdom conveyed to paper. Without this the mere paper upon which it is written would be virtueless and hence valueless! The most common form of the charm is that composed of Chinese characters, either single or combined. They are quite unintelligible, unpronounceable in combination, but may be dissected and read. Even then, they are often meaningless, and convey no idea of the disease, and are not always even selected according to their own recognised medical and cosmical notions. In almost all cures the selection seems arbitrary and chosen at random. The five elements the *yang* and the *yin*, the seasons, &c., though sometimes introduced are often discarded where from their pathology they might a priori have been expected. In 193 of this class of charms

尙 Shang is invariably at the top and 食 Shih, to eat, at the left hand side, (with some twenty exceptions where it is placed on the right, with "ear," "hand," "woman," "body" or a combination on the left. Two or three of the number do not employ Shih, 食, but "harmony," "sun," "moon" &c.) There are about 30 charms with Kwei 鬼 on the left and one, three or five of the elements enclosed in the demon's tail on the right, or simply four small incarcerated evil spirits in a square under the *shang*. The preponderance on the right in this kind of *Fu* seems to be given to the Tien-kai 天干 and Ti-chi 地支 or horary characters, and among the elements, fire and metal, the five tones, and large numbers of radicals obtain an honorable place. There are about 120 different charms with "rain" 雨 for the upper part and Kwei 鬼 on the left. Altogether there are of this class of charms nearly 600 different ones, which gives on an average two *Fus* to each disease specified. Some diseases have two separate charms, others three, four and so on, up to ten. Those of two, admit of external application and internal administration; those of three, require usually to be used thrice daily, or to be applied to each of three divisions of the body (upper, middle and lower,) or to be painted or pasted over the affected part; over the door, or to be carried on the person. Those

with larger numbers are prescribed according to the Calendar or horary characters. We subjoin specimens of this sort. (1)

The following is an example of another class of charms. (2) Of this form there are 115 drawn in vermilion, some of which are intended to dispel spirits and others to invite the Heavenly Doctors, who preside over the various departments of medicine. These

(1)

尚
饒

For bites of serpents—to be drawn and pasted on the part.

尚
娘

To be drunk in congee for sores of the whole body with pain and swelling.

金
鬼

Injuries from wood; the ashes to be pasted over the wound.

禿
魁

This charm for the cure of bites of Scorpions. The "12 stems" are counted on the "wu" and from the last horary character a circle is drawn which circumscribes the poison.

(2)

學
道
希
仙

In learning the method.

charms it will appear are therefore both curative and prophylactic. They correspond with the departments (13) in the Peking Medical College in the last dynasty. A few are utterly unintelligible and speak of diseases that have no existence out of the Taoist books on the subject. They are incomprehensible to any one except the members of the mystic sect by which they are published. The chairs in the Heavenly Medical Faculty are complete, numerous and unique. The Physicians or Fellows are men of renown and their names and noble deeds have reached the earth. One looks after curing "obliquity of the heart," another, mental affections, a third all sorts of pains, a fourth prescriptions for adult diseases &c.

Take the following as a specimen of these charms. There is one to be used by medical students in learning this method (2) another to have power to call the 9 *ling* 九靈 and three *ching* 三精 (all spirits.) One to give the power to separate the five elements and 9 stars that would destroy the life of man; two to separate and banish all evil spirits in severe disease, one to remove and cure a quarrelsome and brawling temperament; two to prevent certain evil spirits from entering the body and following after persons, another to drive away evil spirits and the noises made by venomous reptiles &c.; another to be carried on the person on board ship or in carts to prevent death from drowning and crushing, another to be used in praying for rain; if too pluvial, to rain less; if little, to rain more; if it threaten to inundate, to prevent and assuage it and to extinguish fires; another to compel Ursa major to protect people, another to be carried to relieve from punishment, and another, in which all Medical men must feel interested, for the Doctor to carry to secure happiness, a large practice, and to cause the devils to fear and tremble. Here it is and very like all the others. (3)

Another kind of charm is formed by a scroll with sometimes one stroke of the pen.

(3)

手
法
快
疾

One of these is called Teu-yin 斗印 (4) with the same number of devils 鬼 as there are stars in Ursa Major. Another of this class is called the "fire thunder charm," 雷. Lei is in the centre with an uneven ring round it pierced with four holes and called after the four tones. These are converted respectively into squares as the seasons revolve. Outside this tone circle are seven *Kwei* with "rain" embracing some combination on the right. Underneath is a scroll giving the forked appearance of lightning. This charm is used in the cure of divine judgments, calamities and the myriad diseases. Then there are charms for the upper, middle and lower divisions of the body, to each of which a prayer is attached. If the whole body be sick, the three *fus* are written in one long one, with a suitable prayer. The last two kinds of charms, are charms properly so called. The following are specimen of this sort (4.)

At the time of writing the charm, which may be at the time and on the spot required, or beforehand, all doubts about its success are to be banished. If it be done properly, according to the rules we shall lay down, it must succeed! When you write, hold your breath and let the heart be emptied of every earthly care and fixed upon the act, (of writing the charm.) The heart must be full of respect and veneration! The pencil or brush must in every case be well smoked in the fumes of burning incense. The ink must be vermilion and of the best quality (from the idea probably that the evil spirits fear red.) The paper must be yellow. (This

(4)



The teu yin charm for the cure of depraved conditions of body.



For the upper division of the body.

is the Imperial and heavenly colour in China, the emblem of the Sun to which the Emperor is compared and hence the most honourable among the five colours. Yellow occupies the middle.) It is often otherwise directed to be written on the leaves of the bamboo or mulberry. Incense must be burnt during the various processes and prostrations made to the gods. The Doctor and patient must be scrupulously clean in hands, body and heart; the face must be turned towards the east, the teeth must be gnashed or bitten three times, the five mandarin (senses) must be closed to everything external, the pencil must be taken in the right hand and the *Fu* described. A bath is prescribed for both Doctor and patient (a salutary precaution, would that it were more universally practised!); no flesh is to be eaten and no evil words or thoughts indulged in. The soul must then be fixed calmly both in writing the charm, in receiving it and especially so when the prayer is being repeated. (5)

In regard to some of the charms special directions are given and these also must be



For disease of the entire body.

(5) How much some of these observances resemble those enjoined in the West. The charm was composed, written or drawn out or administered under certain aspects of the heavens, when the Divine Intelligences were most propitious. Severe restrictions, painful observances, fasts and penance were oft times necessary on the part of the adepts, who dared to undertake the application of their virtue. The virtue of the talisman of El-hahim departed from it, if at least twelve cures were not effected in each mouth. The cure might be frustrated by neglect of the preparations, the love of ease and the indulgence of sensual appetite on the part of the administrator. If so conducted both patient and doctor were exposed to speedy misfortune and death within the year. The touching of an unclean animal rendered the cure sometimes inefficient. (Vide Sir W. Scott's, Talisman.)

minutely observed. On the day of writing some of them, one of the Tauist classics, the U-shu 玉樞經 must be chanted once

and a prayer called the 普化真人 repeated one hundred times. In others, great care must be taken to distinguish the *yang* and the *yin*. In giving to the poor (which is highly praiseworthy) be careful that there is faith in the would-be recipient and that there is no guilt attaching to him. If he disbelieves, withhold the charm; if he have faith, first prescribe a bath (very good.) In others again where the *Fu* is written before hand or not given directly to the patient to be instantly taken, care must be exercised in regard to handing the charm to the patient and from one to the other. If the patient be a man, the charm must be given into his left hand, if a woman, into the right hand. Hands must not be changed. It must be taken home and placed on a table apart and by itself. When about to use it, the person who first brought it, must take it in the proper hand and burn it. The ashes are to be placed in a clean bowl and given to the patient who looks east. The administrator repeats a short given formula—a spirit's name for example—one hundred times and the patient afterwards drinks the charm thrice daily.

The Chow 咒 or prayer is one of the most essential things in the cure. In fact this practice might be literally translated:—*The Spiritual Department of Healing or the Art of Healing by Prayer*. It recognises a spirituality in medicine—it acknowledges prayer as necessary to success. The remedy will be inefficacious unless the heart be full of a feeling of honour and respect to the gods. When the heart repeats the given formulae the mind and lips of the doctor and patient must be in harmony with that of the spirits. There are not different *chows* for each different charm, but on an average about one *chow* to forty *fus*. There are thirty-seven prayers given in the work I have consulted. Healing by charms therefore is always a *Jove principium*, as the ancient expressed it. This is the alpha and omega of curing by this method or as Horace has it, *Hinc omne principium huc refert exitum*. (6) At the present day how few begin their prescriptions with *in nomine Dei*? There is more faith placed in our recipes than in the author, disposer and giver of all.

Livy (7) relates of a Roman consul, who was offended at his soldiers for their ignorance, because in their misery they called more

upon him than the gods. It is said of the good Hezekiah, who after having received a message of death, by prayer had his life lengthened, and the promise guarantied by the retrograde movement of the sun ten degrees, that he caused Solomon's old book of domestic medicine, which lay open at the porch of the temple, to be taken away, because it caused the people to neglect their duty in calling upon God and placing their confidence in Him. Physicians have been told by one of themselves, that if they desire and hope for cures, they must with true faith call upon God and teach their patients to do the same. Some sorts of devils are not cast out but by fasting and prayer.

The first example of a *chow* which we shall adduce is that of a general prayer to the whole method.

1. "On Heaven and Earth being created, the five thunders (Tauist divinities) were divided; the three epochs (元) were spread out; the eight diagrams (8) took form, then man took diseases, for they sprung from the five elements, and the physicians prescribed medicine according to the symptoms. Fu-hsi 伏羲 and Shên-nung

神農, described accurately the materia medica and hence the prescriptions which now exist. Then there were the good Tauists, who examined the nature and form of the five viscera and harmonised the seven *ching*

(喜, 怒, 哀, 樂, 悲, 恐, 驚.)

If mankind, have only true and sincere faith, nothing is impossible. There are five mountains (9) under Heaven, and Ursa Major has seven stars. By pointing to the wide world, in any direction I point my finger, the disease is cured and all is peace and concord. The Doctor cures disease as Huien-yuen

軒轅 the Emperor cured us of robbers; as they fled before him, so let disease flee quickly before me in the name of the Great Lautsi."

The following is to be repeated upon writing a charm.

(8) The 8 diagrams. 乾坎艮震
巽離坤兌

(9) The 5 mountains.

東	岳	泰	山	Shantung.
西	岳	華	山	Shansi.
南	岳	恒	山	Hunan.
北	岳	衡	山	Honan.
中	岳	嵩	山	Honan.

(6) Carm III Od. VI.

(7) Livy 7.23.

2. "I am going to write a charm and beg of the spirits to impart and imprint its efficacy upon me. Heaven is high, the Earth is broad and all grades are fixed. Let the spirit of heaven and earth command me, the left *yin*, on the right *yang*. Let the spirit of Ursa Major come down and destroy all evil spirits; that when I bring my pencil to the paper all evil spirits may be destroyed, quickly! quickly!"

Here is a prayer used in inviting the Heavenly Doctors.

3. "When Heaven and Earth were made, all was vapour, and the sun and moon gave light, and the five sorts of stars shone in the earth and the three-spirit mansions looked down on earth and the spirits of heaven took care of man. I invite the heavenly doctors to come quickly at the burning of incense, and destroy the lower spirits (diseases)."

There is also a general memorial or invitation to the chief of the heavenly physicians to come and assist at the curing of diseases, that the true method may be delivered down to posterity and the spirits honoured. These doctors are also each addressed according to their practices. All of these prayers are in doggerel rhyme and are easily committed to memory.

4. Here is another to be used in writing a charm. "Heavenly light grant me longevity. Give me the spirit of prayer. Let me see that my heart is pure and let it be in unison with heavenly brightness. Let the celestial light of the soul come upon me, with the speed of wind and fire.

5. Another, "As the six devils with their Satanic tricks are able to drive away the five mountains, so write, paste (over the door) or carry (on the person) this charm; and when the spirits of the wild beasts, genii and devils, hear or see it, let their courage fail them and let them all disappear and never shew themselves again."

6. Or this, "Heaven is round, Earth is flat; the heavenly rules are of nine sorts; taking the pencil in hand, let the myriad forms of disease vanish. I trust to the power of **太上老君 (李耳)** to come quickly and cure these diseases."

7. Another. "As the Heavenly Fire lights the Sun; the earthly fire, the fire-places; the thunder-fire, the law; let these destroy all diseases and injurious influences. I appeal in writing this charm and uttering this prayer to the power of the heavenly spirit.

To show how silly and nonsensical some of the prayers are I add one more which is used in bites from dogs. "One, two, three, four, five; metal, wood, water, fire, earth;

to day I have been bitten by a dog; come mouth of the tiger and suck away the poison." (10)

The mode of administration remains now to be noticed. This may be by drawing the charms or applying (pasting) it to the affected part with or without yellow paper, often with empty characters, that is, the hand or pencil traces in the air the necessary movements on or over it, or it may be eaten, or drunk or carried on the person, or attached or pasted to the bed or door or all three forms, or only two or one of them may be employed.

We shall notice first their charms, or series or group of charms for the cure of disease or prevention which are simply directed to be written or drawn according to the above mentioned regulations and pasted on or over the part and which are accompanied by given prayers, viz charms for the cure of carbuncles, bites of scorpions, ulcers, all unknown and unnamed ailments, injuries of any kind from wood; (this charm contains the element *metal*, because metal conquers wood, according to their physics, the formula of which has already been given;) injuries or accidents from brick walls falling upon persons; (this charm has the element *wood* for the same reason that wood conquers earth;) consumption; (to be pasted on both hands and feet;) to cause the evil spirits to depart, (the nine given charms to be drawn on the palms of the hands at night;) for the cure of children crying at night, (male children have the *fu* pasted on the sole of the left foot, female, on the right foot,) diarrhoea, (to be written with vermilion ink and pasted over the door and the prayer numbered 5 to be repeated;) for the cure of colds; (pasted on the temples;) bronchitis and fiery ulcers (the charm may be pasted or eaten;) injuries from wood and bamboo; from fire, (dust the ashes of the charm over it; *water* is in the charm because water subdues fire,); from knives and all iron instruments, (the ashes of the burnt *fu* in ink to be rubbed over the wound, fire is in the charm, for fire conquers metal.) The above is one of the most common, as it is one of the simplest methods, resorted to in the performance of cures by this plan. It is frequently the only remedy adopted; at

(10) Compare this with the history of the Lee-penny so called (from the name of the estate of Sir S. Lockhart who brought it from the Holy Land) now or lately only used for the cure of bites from mad dogs. The coin had a pebble inserted in it and the water in which it was dipped operated as astyptic, febrifuge etc. The most remarkable thing about it, he says is that it escaped the condemnation of the Scottish kirk when other miraculous cures, occasioned by sorcery, were impeached and the appeal to such censured, "excepting only that to the annulet called Lee-penny to which it had pleased God to annex certain healing virtues, which the church did not presume to condemn." Vide Scott's Introduction to the 'Talisman.'

other times it is prescribed along with the internal exhibition of the same or a different charm of the same or a different group. In this case it is written in the same careful manner and on the same kind of paper but is burnt; and a decoction of the ashes, in water or other menstrua is ordered to be drunk. These of this sort will be mentioned with those required to be drunk or otherwise prescribed to be painted or carried. Charms that conform not to these more common methods will be mentioned under miscellaneous modes of administration.

Another class of charms is directed to be painted or drawn with good ink over the affected part and a prayer to be repeated. Such are charms for the cure of injuries from metal articles, bad ulcers, abscesses (three charms, thrice over the part;) fractures of all kinds and wounds or fractures from birds, quadrupeds, serpents, insects, boiling water, and fire and wood; ulcers (nine given charms to be written over them.) There are also not a few charms ordered to be drawn without ink in the air and hence called *empty* characters, to prevent fatigue while walking. The seven given *fus* are thus drawn with the finger on the sole of the shoe.

Charms are given to be carried on one's person, prophylactic against epidemics and ague; to drive away spirits and all evil influences; (there are large numbers for this object) to drive away devils in dysentery and catarrh—to be carried in crossing mountains—to prevent and cure children from bites of dogs—and fear at night.

A considerable number of charms are given differing somewhat and in many cures entirely from the above in the manner of their manipulation. The following are a few specimens. Charms for the cure of swelling of the face, (the charm is placed in water drawn directly from the well and instantly applied, without the intervention of water vessels or *kangs*); of a person drowned, (blow the ashes of the *fu* into the nose;) of deafness (one charm to be pushed into the ear and the other two are ordered to be taken in spirit.) To remove the 肅殺無 the thumb is pressed upon the forefinger and the charm drawn on yellow paper and burnt while pressing with the thumb. The breath is drawn in three times, looking east and then blown upon the affected part. To remove the 生旺無 the little finger is pressed and the remainder of the process is the same. In the 金無 close the eyes, look east and draw in three breaths, the remainder alike. In the 火無 press the root of the forefinger look East and draw in three

breaths, and press them down on the left to the liver (the Chinese believe this organ is situated in the left—their books say so and so also did the ancients) and then blow it out on the part. To remove the 水無 press the point of the little finger and with the right hand to the mouth, between the thumb and forefinger, inspire thrice and draw it into the kidneys (the Chinese believe that air passes to all the organs) and then blow it on the patient. To remove the 天無 spread out the paper and draw in one breath from the east and blow it on the paper, burn incense toward the east and brown the pencil over the incense.

Although all these charms are only slightly varied and the same charm may be used for a variety of different diseases and all are equally stupid, yet benefit has certainly been derived from some of them; but I do not stop here to inquire whether that arose from the mildness of the disease which would have cured itself, if let alone or been cured by other means and thus the recovery exemplifying the well known and oft used sophism *post hoc ergo propter hoc*, or whether it was owing to the great faith in the method demanded in both doctor and patient. Bread pills are often successfully used at home. That this method should have obtained credence and a high position in China and exercised extraordinary power over Emperors and the common people, is somewhat remarkable. I attribute it chiefly to the syrups and decoctions of the various drugs, which are recommended to be used with the ashes of the burnt charm, and drunk, by the patient. The practice to a large extent is in harmony with the prescriptions of their physicians, their medical books and their great Herbal. This mode of practising is not unknown in Europe, where new systems are often puffed into notoriety by quacks employing drugs unacknowledged from the old pharmacopœias of known efficacy. In the next paper we shall conclude healing by charms by considering those charms that are exhibited in various medicinal and other menstrua.

PEKING.

TRIP TO KIEN-NING.

(Concluded.)

My dear Editor, As you have warned your correspondents to be very particular about crossing our i's and dotting our t's and making our chirography so perfect that even the printers, themselves, would not mistake—I being so young and inexperienced, take up my pen with a trembling hand, to continue this narrative so long drawn out.

Yen-ping is a district city of some 30,000 or 40,000 inhabitants and is situated at the forks of the Min with a stream coming in from the south. The Min turning here at a right angle from its course below, and again turning west, forms a square point facing the east, with a view down the river, which can hardly be surpassed for beauty of scenery. The wall is about a mile in length on the river and is about 20 feet high and nearly even with the business street, so that as you come up the river, the buildings appear to be on the wall. There are 2 or 3 gates leading to the river. The wall at the north gate runs up the crest of a hill 300 or 400 feet high, in the highest part, and down at the south end across a ravine and up to the south gate near the river. The whole length of wall is not far from three miles. Back of the main street are one or two streets parallel to it, which were occupied by dwellings mostly; and along these we noticed a very primitive sort of water works, in which the ever present bamboo took a leading part. A gutter at the side of the street was filled with sets of bamboos, one fastened into another very nicely, and at each house a small branch passed through the wall to supply it with water.

It was a piece of good fortune, being here just at this time, for as we passed along all the ladies and children in their best garments were at the doors, and we in our pride, began to imagine it was to honor us. But as we were thinking of turning, we met an idol procession and found it was for it they were prepared. Foolish people! not to know that three handsome, live white men were worth an acre of carved images. It is no doubt a proof of the fall, that they are so depraved. But we got pay for the walk, as we had a sight of all the beauty of the place. I noticed that a much larger proportion of the women there than here wore the "golden lilies;" also a different mode of dressing the hair; at the side it resembled a sampan and in front it formed a horn 4 or 5 inches high. The rear part of the town on the side hill was mostly open ground with patches of garden vegetables. One would think that the city was built in the time of Abraham, when it was necessary to have space within to secure all their cattle. On the high hills of the opposite points are two fine pagodas, to protect them from the spirits of the powers of the air, but the prince of those powers seems to have them under his influence entirely.

The temple of the goddess of mercy where we stayed, is outside of the north gate, and on the side of the hill, on the crest of which the wall passes up. The hill on this side is almost perpendicular; a road has just room to pass between it and the river, and about fifteen feet above the water. From the road you pass up a splendid flight of 100 stone steps, built on the side of the hill. Half way up is a neat rest-house and at the top is a beautiful pavilion, which has more carving and ginger-bread work about the cornice and

roof, than anything I have seen in the country. Here you enter upon the first floor, which is occupied by the priests and for store rooms. From this you pass upon an open verandah about 25 by 40 feet, on the inner side of which are several apartments and a cook room. This verandah is a very airy and slightly place both up the river and down, till it turns, and a splendid view of bold mountains on the opposite side is brought to view. It is so much over the road that one can toss a pebble into the water and is full 100 feet above it. The floor above is the temple proper. In the centre near the inner wall is the shrine of the goddess with a high altar in front painted in vermilion and black, with gilding. On it are vases and a large incense pot; near it is a table with a burning lamp, for votaries to arrange their offerings and to light their incense sticks. There are also 8 or 10 side shrines of other idols around the room. The day we were there seemed to be a high day, and while the boys were amusing themselves scaling the hill and wall, I went up to see the performance. The votaries were women and children; they came up, generally with a servant to carry their baskets. The lady steps to the table, and arranges the plates of fruit, and places them on the altar, takes the bunches of incense sticks and lights them and with the bouquets of flowers in one hand passes between the altar and shrine, places the flowers in the vases, and turns with incense sticks clasped in both hands and bows thrice to the idol, turns and sets the flowers on fire and places part of the sticks in the pot and passes on to other shrines, bows in the same way and places a few sticks before them. When she has expended all her ammunition she returns and takes the plates of fruit, and as the goddess can not eat them, takes them home and eats them for her. For the two hours that I was there, there was a constant stream of women and children going through this performance, and all most splendidly dressed. Among them all, I did not see one plain looking. Many of them were very beautiful. Back of the shrine was a piece of imitation rock work, highly painted with paths running on the edges of precipices, small houses and temples here and there, and some 250 little images of Chinamen in almost every conceivable position, some just hanging by the edge of a rock, others worshipping at shrines, others sitting peacefully at the door of their houses, others lying down apparently in great pain and distress. I could not make out what all this was intended to represent, unless it might be, the state after death, or Buddhist purgatory,

This place, situated as it is at the confluence of two rivers, is a place of large trade. The south stream, a few miles above its mouth, receives a branch from the south. The southerly branch drains a large district back of Amoy, the other runs down from among the Bohea hills. All carry large quantities of Tea and other products, among which in only secondary importance, is lumber. This country,

as many would try to believe, was settled long before the flood and even before man existed on the earth. The country is well wooded. They have been using wood almost exclusively for building and for fires, and constantly shipping it to other ports. How is it done? Those passing along these streams, may tell the story. The people are constantly replanting the mountains with different species of pines. Many die out in from one to four years enough to thin them out, and these are taken to market. The remainder in 8 or 10 years are from 5 to 7 inches at the butt, and are then thinned again. Those left by the 15th year, are as large as are generally used for frames, say 10 to 12 inches in diameter. Thus the country is well wooded, and these mountains which otherwise would be a chaparral of brambles, are made very profitable. It is also a source of pleasure to one who has an eye for the beautiful, to notice these blocks of trees of different shapes as they pass along the rivers. The American Meth. Ep. Mission has a station here, and also the Eng. Ep. Mission, both but lately established, when we were there.

Our old boatman was exceedingly anxious to take us to Kaichow, but we intimated to him mildly that we would not go with him, even without charge. The helper here advised us to take a smaller boat, as it would take us through quicker. The next day as we had lunched, a boy came in and said a boat would be starting in half an hour and we could have the cabin to ourselves. We were packed up and off in 15 minutes, but when we got there we could not get on and the boys had to back us on board. They thought I wanted considerable backing. For a wonder the boat was off within a quarter an hour of the time set, and the Capt. promised us at least 80 li before night. The scenery along this part of the river is very beautiful and ever varying. Here low cultivated hills and the mountains back of them lift up their heads 2 and 3 thousand feet to a point sharp as a needle apparently. Sometimes on the crest of a high hill would be a row of trees trimmed to the upper limbs giving the appearance of giant umbrellas; here and there were villages in the ravines or half way up the mountains along the roads. In one place on a wide natural terrace on the mountain side, perhaps 1,500 feet above the river, was what we took to be a very beautiful village, with a splendid view up stream. On enquiry, we found it was the residence of a very wealthy man, who had made his fortune in Canton, and had bought and built his residence there, and was living with his 3 or 4 wives, the most beautiful he could find in all the country, in the gratification of all the low and sensual pleasures money would buy.

We sped on our way with great speed, every hour or less passing through wild rapids. Many were much longer than those above Yenping. One we passed was 3 or 4 miles long and between high walls of ragged rocks 10 to 15 feet high and so crooked that we could hardly see a boat 200 yards off, and the

channel so narrow that we were obliged to stop in an eddy to let boats, who have the right of way, pass us. The operation of tracking boats up the rapids, is a very tedious and laborious business; they have very beautiful cords for this purpose, braided of splints of bamboo about $\frac{1}{2}$ or $\frac{3}{4}$ in. wide, and of $\frac{3}{4}$ to 1 in. diameter; according to the size of the boat. From 6 to 25 men go along the bank with a long branch of the cord, with a loop over one shoulder and under the arm on the other side; sometimes they will be entirely nude and creeping on all fours, and so drag their weary way along. There are large numbers who make it their business, to engage for the trip from one place and walk back to another. Just before night we tied up in an eddy of one of the wildest rapids, with the expectation of a fresh start in the morning. Our partner's boat came along side and several others huddled together for mutual protection. The Captain had done well, bringing us about 80 li from Yenping. After supper Mr. B., as usual, turned out with his Bible to "talk book" with the men. After spending an hour, they got to discussing the subject of foreigners coming to the ports; some thought it was bad for the Chinese as it had raised the cost of living very much. Our Capt. and others thought it was very good; as although it had raised the cost of living, it had very much increased their business. They got better prices and were better able to pay the higher price of rice. He for his part wished that many more would come. We voted that the Captain was the most sensible China man we had seen. One thing we were glad to see—that none of these smoked opium, but all smoked the mild tobacco of the country, which we could not object to their doing as we were doing it ourselves, but could not have been if they did not raise it.

In the morning we were up be-times and had an early start. We went immediately into one of the most fierce tumults of water; at a moment when we were going down a direct channel we whirled round a projecting point and with locomotive speed tumbled down into a race way. In a moment we were racing up stream for half a mile and finally down an inclined plain down the river through a very narrow gate way, and finally into tolerably smooth waters. The shore for some distance was not very high, but the mountains in the back ground were 2 to 3 thousand feet high and very grand. The Captain had a big morning's work before him, to get us into Kaichow by one o'clock. He said if he did not we might cut his cash. The others were doubtful, but I who had been through before, thought he was safe, for we had more frequent rapids to hurry us on. We passed a beautiful island of about 100 acres, with numerous large trees around 3 or 4 houses handsomely situated, and the vegetation as green as a leek. I recollected admiring it years ago, as I then, passed along up on the high road. Here were rapids. One taken by rafts generally, as wider, was on the other side. The narrow one

was deeper and taken by boats. A fine village about one hundred feet from the water, helped the scene very much.

The mountains increased gradually to 2,000 and 2,500 high feet but there was a row of peaks still above them. I said they were below Kaichow, but my friends doubted. We could but notice these. One was apparently perfectly square to the point and beautifully green, another like it, only round as though turned out in a lathe. I suggested that they must be pyramids which the first emperor built after crossing Noah's flood in his private junk. We finally passed a very stormy place. Mr. B. thought it must be the last. I drew their attention to the scenery on shore and in a few minutes we were running off the roof of a house and coming round a point. Kaichow came in sight, and in a short period we were along side, a few minutes inside of our time. We thanked the Captain for his promptness, and for his politeness and attention, and said if we were ever on the river again we would like to go with him. He, not to be outdone, said, that when he found he was to be honored by such distinguished company, he felt humbled that he had so poor accommodations, and felt gratified that we were willing to put up with them.

My story is ended. I have only to add, that at every place we stopped at only for a few minutes, we were approached by more or less of the victims of the accursed opium pipe, who wanted medicine to help them break its devilish spell. Also, that in every place, and by every one, we were treated with the utmost politeness and good feeling, not excepting even officials and literati. We immediately started on our boat and arrived at Foochow, the next day, at exactly 15 minutes short of 15 days from the time we set sail, voyaging on the Min.

FOOCHOW, February 1870.

ON THE BEST METHOD OF PRESENTING THE GOSPEL TO THE CHINESE.

BY REV. F. S. TURNER.

CHAPTER IX.

On the External Evidences, Conclusion.

By the external evidences of Christianity are intended the supernatural attestations it has pleased God to give to His Revelation, viz. miracles and prophecy. These evidences once given to the world, are handed down to succeeding ages by human testimony, in the same way as other facts of history are.

Faith in the supernatural is vehemently assailed in these days of scientific progress. Within the Christian church may be found teachers who deprecate appeal to the miraculous in such a way that one cannot help suspecting they regard the miracles rather as incumbrances to, than evidences of the gospel. To which, let it suffice here to reply that our Lord himself appealed to his mighty works in proof of His divine commission. "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up" (Matt. XI. 4) and "Though ye believe not me believe the works" (John. X. 38).

Whether Christianity can afford now to dispense with the external evidences must remain an open question until the argument from the internal evidences is shown to be sufficient and satisfactory without it. Meanwhile we shall do well to hold fast that which we have. To my view the different evidences have each an appropriate and important part in affording complete assurance to the mind. First of all comes the believer's testimony 'Hear what the Lord hath done for my soul.' This personal testimony being supported by the signs of an inward peace which the world cannot give, and the fruits of a holy life, arrests the unbeliever's attention, and forces him to acknowledge that there resides some wonderful and excellent power in a religion which produces such blessed effects. Being led thus to make a candid inquiry into the nature of this religion, he may begin either with its history, or with its doctrine: for the first he finds external historical evidence: in the second, interior marks of truth and divinity. Each has evidence after its kind, and each supports and confirms the other. Such a history is only credible as a vehicle for convey-

ing the revelation of the invisible God. Such glorious doctrines require such a history for their basis. The conviction of the truth of Christianity thus produced is strengthened by contemplating the beneficial effects of Christianity upon mankind. These various proofs may make a man a believer in a sense; but he is not yet a true believer until he too has received the gospel into his heart, and knows the power of the indwelling Spirit.

In the Apostolic preaching the external evidences occupied the very forefront of the argument. See the Acts of the Apostles throughout; from the Pentecostal Sermon to St. Paul's defence before Agrippa. The Apostles did not fear to rest the whole weight of their message on the simple assertion 'Jesus is risen from the dead; and we are witnesses of the fact.' To confirm this testimony they appeal to Old Testament prophecy, and farther confirmation was given by the miracles which God enabled them to perform. But whatever other arguments they employed they regarded this as chief, and indeed the very foundation of the Christian faith, that God raised up Christ from the dead. (See Rom. 1, 4th 1 Cor. XV et passim).

This testimony of the apostles and primitive Christians is handed down to us by an unbroken chain of historical evidence. We are thereby placed in a position analogous to that of those persons who were eye-and ear-witnesses of the resurrection of the Lord. Such is the nature of the external evidence from miracles. In that from prophecy, in some instances the fulfilments have come under our own observation, and we require only historical evidence of the date of the prediction. In either case we are connected by a chain of evidence with events long past.

The difficulty is to convey this evidence to the Chinese mind. Lapse

of time, distance of locality do not really diminish the strength of historical evidence, but they certainly appear to do so. The longer the chain of evidence the more suspicious we are that there may be some faulty link. That the miracles of old may be evidence to us, we require to be thoroughly satisfied of the trust-worthiness of the historical evidence connecting us with them. Now we have satisfied ourselves of the infrangibility of the chain; but when we bring the miracles before the Chinese, the chain of connecting testimony is to them invisible. Between the miracle of the first, and the preacher of the nineteenth century all is to them a blank. So with the prophecies. They can read the prediction in the Old Testament, and its fulfilment in the New; but they have no knowledge of the evidence which shows that the one preceded the other.

How great the difference between our position in China and that of Paul and his companions, proclaiming the gospel in the old Roman world! If they appealed to scripture, they spoke to and before Jews to whom its every page was familiar. If they testified to the resurrection of the Lord, they testified to a recent event of which some of them had been eye-witnesses. Furthermore, their divine commission was ratified afresh continually by new outpourings of the Spirit, and new wonders wrought in the name of Jesus.

In lieu of this what have we to give to the Chinese? We can give them nothing but the assertion, that we have carefully examined the whole chain of evidence, and are perfectly persuaded that these things were so. This may satisfy us, but we cannot be surprised if it does not satisfy them. The external evidence which is the most simple and direct, perhaps the most powerful, in itself considered is of all the evid-

ences the most remote from the Chinese mind.

Frequent and painful meditation upon this whole subject has brought me no further than this, that it is very difficult to set before the people to whom we preach, a direct proof of the truth of Christianity. The most effectual argument for ready popular use is wanting. Could we say in our sermons: see how good these Christians are—how they love one another—how free they are from the lust of gold and sensual indulgences—how they delight to do good, and to return good for evil—how they repay your contempt and ill-treatment by an inexhaustible forbearance and brotherly love—then indeed our task would be a comparatively easy one. This proof unhappily is not ready, for our use. We turn to the internal evidence, but this requires a long process of patient teaching on our part, and of sympathetic study on theirs. At the best it is a work of time, and it is not so much ours to give, as the learners to acquire; if he will. The difficulty connected with the external evidence has just been stated. Oppressed by the sense of this accumulation of difficulties, I turn now to you, brethren and fathers in the missionary work, desiring to know in the first place, if I seem to you to have given a correct description of our situation in this respect. If I have failed to see the true bearings of the problem, or have omitted to include any essential element of it, let not, I beseech you, my error pass long uncorrected. Having agreed with, or amended my statement of the circumstances of our work, I then beg of you to render me some assistance in solving this question. How shall we so set the gospel before the Chinese that its truth may be made manifest to their minds?

My inquiry into the best method of presenting the gospel to the Chi-

nese has come to a more abrupt close than I at first contemplated. As an inquiry it began, and it remains an inquiry still. It might be possible to draw some not unimportant deductions from the stage to which I have already brought the investigation; but I should prefer not to make deductions from the above reasonings until I perceive how far they command the assent of my brethren. Moreover I fear if I were to round off the series, by any application of its arguments, I might divert the attention of my readers from the main inquiry itself. I have read that in the newly settled districts of America the traveller may leave a village by what seems a broad carriage road, which however soon becomes a foot-path, then dwindles to a mere track and finally runs up a tree to a squirrel's nest. So my series of articles started off at first with much confidence in the assertion of broad principles, and now it comes to an inglorious end in an appeal for aid. Not glory however but truth was the object of my quest, and so that my writing but subserves that end I shall not regret that the honour accrues to another. My purpose was to state the conditions of the problem as fairly as possible. This having been accomplished to the best of my ability, I hope that older and abler men will attempt the solution of it. I can conceive that some missionaries may hold that it is not our business to vex our minds at all in any such inquiry as I have started; but simply to preach the gospel, without giving any thought about its evidences. I should be glad if they would draw out their reasons for this opinion, basing them on the nature of the case, the authority of Scripture, the example of our Lord and His Apostles. Without such support, their view, however comforting to their own minds, will do little to assist me and others in like case. Again, it

is probable that others will say that the internal evidence of Christianity is amply sufficient for all our purposes, and needs only to be rightly presented to accomplish its work. This opinion I should rejoice to see exemplified by some outline or summary of the argument to be adopted. At one time I had an intention of expanding this part of my review of the evidences, but I fear I am not sufficiently in accordance with the theological views of some of the supporters of the *RECORDER* to carry on the investigation within its pages without provoking hostile criticism. What deters me need not hinder those who can employ the phraseology commonly received with perfect satisfaction to their own minds. Some friends of Missions speak of the education of the young as though it were the main reliance of our work, and appear to regard the conversion of adults as almost hopeless. Reluctant as I am to agree with that view I should be glad to hear the utmost that can be advanced in its favour. There may be yet other modes of looking at the whole subject which have not occurred to my mind. Whatever be the nature of the assistance rendered to me in the study of this great problem, whether it be contributed to this periodical or communicated to me privately, I shall gratefully receive it. And so, fathers and brethren, I leave the question in your hands. Farewell.

THE LATE REV. W. T. MORRISON.

[Prepared at the request of the missionary community of which he was a member.]

Ten days ago we were startled by the announcement "Morrison is dead." The most of us had not even heard of his illness; and the melancholy tidings awakened in us such emotions as are wont to result from the combination of surprise and grief.

Though never robust, his health had been comparatively good since his arrival in the north; and when early in the present month

he was confined to his room by what seemed to be a rheumatic affection, neither his physician, nor any of his friends regarded the malady as of a serious character. He was himself unconscious of danger—conversed cheerfully, in the intervals of pain, on the afternoon of the 10th instant; and in the evening experiencing a temporary relief, informed his wife "that it would not be necessary to trouble the Doctor that night." About 9 P. M. he groaned heavily, and muttered indistinctly as if suffering from a paroxysm of unusual severity. Relapsing into quiet, he was carefully covered, and Mrs. Morrison fearful of disturbing the repose which he so much needed, refrained from speaking to him until a late hour of the following morning when to her horror, she grasped the cold hand of a corpse. His spirit had taken its flight after the brief struggle of the previous evening and a *post-mortem* examination revealed the fact, till then unsuspected, that his heart was the seat of disease.

Endowed with a vigorous and logical mind, Mr. Morrison had enjoyed the advantage of thorough discipline in one of the best American colleges. He was well furnished for his work; and he gave abundant proof of his qualifications by faithful and not unfruitful labors, first at Ningpo and afterwards in this city.

When a man consecrates such a mind and such a heart to the work of evangelizing the nations, the proof of self-denial is sufficiently complete; and it is of little consequence what worldly advantages he may have left behind him. The example of devotion is however enhanced in the public estimation, when in taking up the cross he has turned his back on wealth and luxury. Such was the case with Mr. Morrison.

He was reared amidst the affluence and worldly attractions of a great commercial metropolis. His father being a merchant of New York, and other relatives in prosperous business, he had before his eyes the dazzling allurements of earthly gain. But like one of old, what things were gain to him, he counted loss for the sake of Christ. No trace of repining at his lot, which by reason of ill health was rendered one of peculiar hardship—not a feeling of regret for what to others might have appeared an imprudent choice ever disturbed the serenity of his mind!

His constancy was sorely tried. Worn with labours in an unhealthy climate, he was compelled to return to his native land in such a state of bodily weakness that on reaching the port he was unable to endure the motion of a coach and had to be borne on a litter. His disease was obstinate, but with returning strength his heart turned again to his far off field. The solicitations of friends and the prospect of ease and comfort in ministerial life at home, conspired in vain to detain him.

Before his health was fully established, he set out a second time for China, coming how-

ever, by the advice of friends, to the more salubrious regions of the North. Here he had labored but a year and a half when he was called to his rest.

During most of this period he was left alone in the charge of the station, and he addressed himself to his duties with such industry and zeal as greatly to impress both foreigners and natives. He was uncommonly careful and conscientious in preparing for the pulpit. Instead of satisfying himself with the reflection that "anything would be good enough for a heathen audience;" he was accustomed to prepare his discourses with as much care as if they had been intended for a fashionable church in New York. Having to contend with the difficulties of a new dialect he wrote them out by the aid of a Chinese teacher; and only a few weeks before his death, I heard him deliver one on "the Love of God," which for richness and felicity of illustrations, I have rarely heard equalled in the language of this people.

His prayers whether in Chinese or English were remarkable for their fervor; and even in saying a grace at meat, his heart would overflow with gratitude for those spiritual blessings, which to him were an ever present and living reality.

During the last year of his life he was observed to grow remarkably in grace; and his friends can now recollect that he was manifestly ripening for Heaven. This spiritual advancement was due, it is thought, in a great degree to his conscientious sanctification of the Sabbath day, reacting in the sanctification of his own soul. On that day refusing to feed on any other food than the "hidden manna," and putting aside religious newspapers and miscellaneous books, he occupied himself mainly with the Holy Scriptures. To this we may add as a conspicuous means of grace, a sense of obligation to improve to the utmost his new lease of life, which he felt could not be long, though alas! he little thought how short it was to be.

When called to cease from his labors, Mr. Morrison was thirty four years of age—having labored four years at Ningpo and one and a half in Peking. Who can tell how much of the successes reported at the former station are due to his godly example, and to his diligence in the instruction of native helpers? At the latter station, we are unable to point to such visible proofs of success, but we cannot refrain from thinking how much he might have accomplished if it had pleased God to spare his life; may we, who remain, be like minded!

W. A. P. M.

December, 21st, 1869.

OCcidentalism of RUSSIA.

BY J. DUDGEON, M.D.

Dr. Porter Smith, will, I am sure, pardon me for referring to an article of his in the June Number of the *RECORDER* on "the Orientalism of Russia." It is suggestive enough, but in my opinion, somewhat meagre and desultory and contains some statements which require to be corrected and supplemented, to prevent misapprehension in the minds of some.

I pass over the two following sentences, on account of a printer's mistake or omission having made them unintelligible. "The tendency and relation of 'Holy Russia' is to the East the stronghold of superstition, as well as the starting point of the wise men of old. Better to let Russia pass by Osman Constantinople and take care of the Mongols and *real* (?) Turks in Eastern Asia, in revenge for the devastations of their country by the armies of Temugin in the earlier part of the 13th century."

It is true as the Doctor has it, "that long before western nations had been able to obtain representation in Peking, Russia had there her important 'Mission;' but this was very natural as the two empires are contiguous and the question of frontiers, commerce, refuges &c., had to be discussed and settled. Moreover it was the duty of the Czar, Peter the Great, to have his Albasins, who were carried captive by the victorious Chinese to Peking, religiously cared for and not allowed in a foreign land to grow up in heathenism. His action was most praiseworthy whatever other motives may have influenced him and whatever may be the results that have followed it."

It is also true that "she is absorbing the unimproved territories of the northern parts of the Chinese Empire," but that is not "by virtue of the common descent of the tribes of Siberia, Manchuria &c., from the old Tungusic Stock," but rather on account of the inability of the Chinese government to retain and govern those regions and Russia's desire to reach the Oriental seas and increase her commerce and power in the East. These peoples along the northern frontier stand in a closer relationship to China in every respect than to Russia.

"Her merchants sell much good cloth and buy largely of tea in the interior districts of China, practically forbidden to the traders of *other unfavoured* (less favoured?) nations." All treaty powers may trade in the interior of China as the Russians now do. The highest authority has declared this. Present treaties limit free intercourse because of the demands for the exterritoriality

and its consequences. Missionaries of all countries may go (many do go) and reside, buy, build or rent houses and chapels in the interior and so may other foreigners by conforming to Chinese law and usage. But China does not wish her country broken up into an infinite number of concessions and settlements with *imperium in imperio*.

"Her steamers and gunboats, are found upon the Amoor and Yangtsekiang in increasing force." She has a right to increase her force on her own territory and in her own waters, and for the Yangtse, the Russians here assert that there is never more than one gunboat there at a time and sometimes only occasionally, and that simply to protect Russian subjects and interests in case of rebellion; but her position, advantages and display of power, do not arise from her supposed orientalism or consanguinity.

The ethnological statements in the paper are surely, hardly correct. It is said "Russia is the friend or rather of the kindred of China;" he speaks of "her common descent from the old Tungusic stock;" farther "of these allied nations having identity of superstitious observances, and" of Russia making a wide house in her natural home.

Now the Russians in appearance and language, progress and thought are Indo-European. They may have borrowed from their neighbours—*fas est ab hoste doceri* (what nation has not done so, not excepting the exclusive Chinese?); but they are as truly of Slavonic origin, as we are of Saxon or the Italians of Latin. Their language resembles the Slavonic, as do also the Polish and Bohemian. The Tungus is one of the three families of the Turanian, the other two being Turkish and Mongol. Tunguses are neither Russian nor Chinese but Tartars or their descendants. They occupy the Eastern parts of Siberia, and stretch down even to the Southern bank of the Amoor. The present Manchus are of their stock. The Tunguses are *non* subjects of Russia and China.

The history of the "Mission" and Russian embassies shews that the Russians are recognised by the Chinese, neither "as their friends nor of their kindred." They with many other foreigners were formerly permitted to reside here entirely at the good pleasure of the Emperors and in opposition to the remonstrances of their ministers. Russian civilization, progress and action are not of Oriental development. The stand she has already taken in Asia is European, and illustrates no ties of relationship. Her future action is likely to be still more European, in other words, aggressive. The fact

that Russia is included among the tributary states of China, is perhaps the only fact that could be adduced as favourable to the Doctor's statement.

In regard to the argument of their allied nature drawn from similarity of superstitious observances, we may ask are Russia and China the only countries where they exist? In Europe with all its boasted Christianity and civilization, popular superstitious practices will be found in vogue, and not a few of these connected with medicine. If the Orientalism of any occidental state is to be thus settled, then abundance of proof might be adduced to this effect, and the forthcoming volume of Mr. Edkins on the comparison of Eastern and Western languages, will go far towards proving this point, or in other words, the *Occidentalism of China*, or at least a common origin in Western Asia and of course the Biblical idea of the unity of the race generally.

The remarks on smallpox and ague are practically correct, but require explanation. The expressions are not universally employed, and although known perhaps to the literati, are chiefly found among the lower classes and country people. *Pang kung* 邦工 for ague is not known here. The notion is that it originates in a want of harmony in the system between heat and cold or food and drink and because of its periodic and regular return, has come to be supposed under the guidance or influence of a spirit. The treatment is to get out of its way by removing to another locality. The idea of being *busy at work* among others, thereby indicating health, is an allied notion. The idea in both is a wish to deceive or escape from the spirit. Its origin in this way might receive much confirmation from the benefits attending a change of location &c.

The Chinese believe most firmly in providence, and attribute their diseases invariably to heaven or the infliction of the gods, for past or present sins. Believing this, they are careful not to offend the heavenly deities by vulgar names for diseases, which coming from the gods, would be disrespectful to them and might prevent the cure, if not aggravate the disease. Their idea might be expressed by a slight alteration of our national motto—"Evil be to him that evil *speakeeth*." This is particularly true of smallpox. It is quite common here to congratulate the parents on the appearance of the "Flowax," but the phrase is not applied exclusively of *par excellence* to smallpox. It may be used early in the disease but quite as frequently and much more correctly

as in Shansi on the 12th day, when the parents resort to the temples to burn incense and worship Teu chên niang niang 痘疹娘娘 for the recovery of the patient.

When we consider that this disease is endemic and is very fatal—sometimes as many as 60 Roman Catholics of those attacked in some seasons, being carried off; it is not remarkable that the Chinese popular superstition should seek to ward off evil influences by the use of a happy expression. How much softer, although from different reasons, does the word *scarlatina* fall upon a tender English mother's ear than the same disease when termed scarlet fever. If we are to judge of the Russians by their word *likhoradha* or *likhomanka* for ague, how shall we explain such words as *King's Evil* and *Artery* in our own language. There are numbers of popular words that will not bear dissection. Would it be right to accuse us of heathenism from a dissection of the names for the days of our week or the months of our year? I know this last remark about ague in Russia is made on the authority of Romanoff, who, by the by, if I am correctly informed, was an English lady married to a Russian and lived in a remote part of Eastern European Russia, and I know that the Russian words, when analysed, carry the meanings given by the writer. I have not seen Romanoff's "*Sketches of the Greco Russian Church*," but find the same remark about ague copied into the *Medical Times and Gazette* of Dec. 19th, 1868.

The few remaining sentences in the paper call for no special correction. "Russia and China have both elected to abide by that despotism which *even Turks* are forsaking." We must not forget the liberation of the serfs a few years since in Russia and the democratic and patriarchal form of the Chinese Government. The last Czar was said to be the finest gentleman in Europe. "It is bad to be enslaved in body and state but worst and vilest of all to be enslaved in mind by superstition." To this in the abstract I most heartily agree, but I think, I should have hesitated before penning this sentence, in view of the learned and polite representatives of Russia at the Capital of the "Son of Heaven," and at foreign courts and in foreign countries generally, not to speak of them at home.

PEKING, 12th February, 1870.

PERSECUTIONS OF CHRISTIANS IN JAPAN.

[Published by special request.]

Nagasaki, January 12th, 1870.

AUGUSTUS A. ANNESLEY, Esq.

H. B. M. Consul.

SIR,

Permit me to hand you the statement of a few particulars, which for the most part came under my own observation, relating to the terrible persecution of Christians now carried on by the Japanese government in the neighbourhood of Nagasaki.

About 3 o'clock on the afternoon of the 7th instant, I saw a large number of persons guarded by Military coming from the direction of Urakami valley and going to the government buildings behind Desima, where the schools for English and French are held. I estimated the number of persons in this company to be from one to two thousand. They were for the most part women and children. I saw among them a few old men, but no able bodied men. Each one carried a bundle of clothing and most of the women had infants on their backs. All looked very anxious and dejected. I enquired of a Japanese officer, who they were. He replied "emigrants." I asked if they were not Christians. He with some reluctance replied that they were. I returned afterwards about 5 o'clock in company with the Rev. Mr. Stout to where they were assembled, and we then saw them in groups around officers who were taking down their names. We spoke to some of them and they told us they were Christians, for being which they were taken from their homes, and they now did not know what would be done with them and that they were in great distress. They said that all their men had been previously sent away.

In the afternoon of the 8th instant on the road leading to Omoura and Tokets we came upon two companies of Christians containing about three hundred persons guarded by Military leaving Nagasaki and who were, we learned, on their way to those places, having previously been taken from Urakami valley. They consisted of women and children, a number of whom were sick and aged who were unable to walk and had to be carried. They all appeared very much exhausted and moved slowly. Some were earnestly engaged in repeating a formula of prayer. Several as they passed bowed to us in recognition, thinking no doubt we were also Christians. It was hard to think we were so powerless to help them.

On the 10th instant again in company with the Rev. Mr. Stout I went to Urakami valley

for the purpose of seeing the late abodes of those poor persecuted people. There we saw many hamlets bereft in whole or in part of their inhabitants. All the houses which were still inhabited, we noticed had signs of heathenism on them such as charms over the doors. But none of the houses which had been inhabited by the Christians had anything of this sort, and the doors were sealed with slips of paper. Cooking utensils and farming implements were laying around and every thing bore the signs of hasty departure. We were told that about 3000 persons had already been taken away and that there were more yet for whom search was going on. We saw officers guarding the roads and scouring the country around. Some of the people we spoke to, told us that they wept on beholding the calamities of their neighbours. From this scene of desolation we returned with heavy hearts.

In addition to the foregoing I have learned that all the men of the village of Urakami who were Christians in number about 725 were on the 5th instant brought before the Governor and having refused to recant were on the evening of the same day embarked on board steamers belonging to Satsuma and other princes. Eight or ten steamers laden with men women and children have left Nagasaki. I saw several of them steam out of port. I learn that the men have been sent away separated from their families and I have no doubt if they cannot be compelled to recant, their treatment will be such that they cannot long survive.

I leave it with you, Sir, to judge if such action on the part of the Japanese Government is not "calculated to excite religious animosity" and if so whether they are not violating the spirit if not the letter of Treaty.

I remain, Sir,
Your obedient servant,
WM. GAMBLE.

SALARIES OF NATIVE HELPERS.

[Substance of an Essay read before the Missionary Conference at Foochow. February 8th, 1870.]

BY REV. JUSTUS DOOLITTLE.

The subject assigned is, "*The salaries of Native Helpers: What principle should govern the missions in fixing their amount?*"

* The Americans and Japanese shall not do any thing, that may be calculated to excite religious animosity. The Government of Japan has already abolished the practice of trampling on religious emblems, American Treaty Art. VIII clause 3d.

What should be a proper scale of salaries in Foochow at present?"

The subject is exceedingly important in its relations to the true and best success of the missionary work. I have felt, however, while preparing the essay that the minds of all the missionaries here are probably already made up in regard to the salaries of native helpers, and hence that whatever might be said would have but little or no influence on their minds. I shall therefore but little more than briefly and simply state my views, on some points of the subject and leave them for discussion.

1. There should considerable regard be had to the talents, and attainments &c. of native helpers when fixing their salaries. It is not necessary that the salaries of all should be alike, unless they have the same attainments, and the same adaptability to their positions. Some things else besides length of service, whether married or single, and number of children, should be taken into account. A Beecher or a Spurgeon, a Taylor Lewis, or a Dean Stanley, cannot be expected to labor for the same salary as a 7th rate Bible reader, or colporteur, or clergymen of ordinary talent and learning, settled over a church of 17 members in an out of the way country hamlet.

2. The stipends of native helpers should be graduated somewhat by the amount of labor they perform. It is more than possible that some do twice or thrice more work than others while the salaries are the same. The man who is indefatigable in his work, laboring for Christ with all his heart, and mind and strength, in season and out of season; seeking for opportunities to do good to the souls of men, and at the same time placed over a large church or several churches, should have a much larger salary than the man who simply treads in the path of custom, preaching about so long a time, semi-occasionally, seldom or never exerting himself in any uncommon direction or manner, and who seems better satisfied with a small church in an obscure hamlet than with a large church requiring more effort, both mental and physical. All this, too,

on the principle, that one's salary should have some correspondence both to the quantity and the quality of the labor performed. This principle is acknowledged in Western lands as applicable to ministers, as well as other classes of mankind, and will be the one acted upon by native Christians themselves, when they select the men who are to be their pastors and preachers, and when the foot the bill for salary.

3. The stipend of a Chinese preacher should have some regard to his efforts to become better informed in the Holy Scriptures, and in every thing which conduces to make him more efficient as a speaker. I do not wish to be considered uncharitable, and cynical. But in my opinion there is a tendency in most native helpers to make little progress in study after they are accepted as preachers,—which is highly detrimental to them as individuals and to the cause they profess to serve. Judging from what has come under my observation here and in other places, I believe that very many native helpers make but slight preparations for preaching in the great majority of instances. This should not be tolerated by those who have such persons under their supervision. And one of the strong arguments that might be applied, should relate to the pay of such helpers. On the principle that if a man will not work he shall not eat, if a native helper will not study much, he should not have much pay.

4. Care should be taken that the salary given, should not be so high as to excite the cupidity of men not employed as native helpers, whether in the church or out of it, and lead them to desire to become native helpers, principally on account of the stipend received by such. Such a result all must regard as disastrous in every respect. Church members who have not the proper mental talent, or natural aptitude for public speakers will thereby be induced to seek to be preachers, with an eye mostly directed to the pay. And men not in the church will sometimes be led to enter it in order to attain the position and salary of native helpers. Not a few people are ready to

hint if not boldly assert that Chinese are actuated, principally if not exclusively by pecuniary motives in preaching or in desiring to become preachers. The above undesirable results have obtained in Foochow, and many places elsewhere in China. How often have I been told in so many words, or has it been hinted so plainly as not to be misunderstood that native helpers preached for money. The absorbing and controlling motive before them, it was strongly asserted, was their pay, and that, too, when they received only \$5, or \$6, per month instead of \$8, or \$12, as some now receive. A certain heathen man told me 8 or 10 years ago he would like to preach, if he could receive \$6 per mensem.

5. As a general rule, it would not be well to give native helpers much more than with the same energy and the same application they could earn, were they employed in some other position, extraordinary cases excepted. If a man would be glad to labor daily from morning till night for the sum of \$3, or \$4, per month, on what principle of common sense, of expediency, or of sound reason should he receive \$6, or \$8, or \$10, per month, for wearing a little better clothing and for preaching occasionally in the chapel, without working at all other times? There are not a few cases like this. It is submitted as worthy of sober consideration whether the giving of 2 or 3 times as much money to men employed as preachers, as they used to receive for labor performed in some other position, has the very best spiritual effect over them as individuals, or the other church members, or the great mass of their unconverted friends and acquaintances who are familiar with these facts.

6. In my opinion, it is undesirable to attempt to establish a scale of uniform salaries, either to apply to one mission, or to all the missions in Foochow, unless the scale should relate only to the minimum and the maximum sum, with the exception of extraordinary cases. For various reasons, some of which have been indicated, or suggested, it is improper and inexpedient that native preachers should have uni-

form salaries, unless their attainments and their application to their work, and the circumstances in which they are placed be similar. The salary of each preacher should be fixed by the mission with which he is connected, after duly considering all the conditions of his character and all the circumstances of his case—including the work expected for him to do and the place where he is appointed to live. And this too without any special pleading of his own wants by himself or by his friends. Let the whole matter be considered and settled by his mission.

7. It would be a misfortune, much to be deplored if finally there should be in the different missions, a very great difference in the amount of salaries given by them to native preachers of the same grade of talent, attainment, devotion, and effectiveness. This thought is simply thrown out, without discussing it at length. It is easy to conceive what some of the effects of a very different scale of pay would have upon the helpers in the mission or missions in which the salary was much lower than in the other mission or missions. To say the least it would beget invidious comparisons and would tend to excite envious and other unpleasant feelings, and perhaps bitter words and unfriendly actions.

8. Each of the missions should agree, or at least always act on the principle not to take into its employment as native helper a member of a church under the care of another mission, without the approbation of that mission. This course is demanded by courtesy and by the best interests of the cause of missions. If it was understood, by a native helper that he would probably be employed on his application by one of the missions to which he did not belong, as soon as he became displeased or dissatisfied with the position he occupied, or with the regulations of his own mission, or with the treatment he received from one or all of its missionaries, it is evident that it would tend to unsettle his mind, and perhaps lead to results—which it is not necessary to specify. I state the prin-

ciple, not because it is a new one, but because it belongs to the subject under discussion. It is impossible for me to conceive how a mission can carry out any system it has adopted for the training, the discipline, and the management of its native preachers, unless it can be morally sure, that they will not be taken out of its hands by a sister mission.

9. In my view the salaries given by all the missions here are too high for the best good of the cause, *all things considered*. It is possible that there are cases in which preachers do not receive what they should receive. Such cases, however, it is believed are very rare indeed, and in that respect are much like angels' visits. Some, and probably many, if the above suggestions and principles be correct, have altogether too high a salary for the true welfare of the missions, and for the best interests of the preachers themselves. I do not feel competent to lay down a rule, or principle, or scale by which it may be known by the application of the simple rules of Arithmetic on the part of the candidate before his case has been carefully considered by the mission, precisely what his salary will be. I do not think such a scale applicable to all cases can be invented that would be just the thing.

10. It is better to err by giving too small than to err by giving too high a salary. It is easier to ascend than to descend, the common theory of gravitation to the contrary notwithstanding. It is less difficult to raise the salary of native helpers than it is to lower it, as the experience of at least one of the missions represented here to day bears witness.

11. By a mission's giving too high a stipend to its preachers a great and a serious obstacle is raised in the way of the native churches becoming self supporting. This is a solid argument why the scale adopted should be low. The progress of the cause may be indefinitely retarded by a contrary course. The preacher may not be willing to labor as pastor for a smaller salary when paid by the body of Chinese to whom he preaches than when paid by

the mission. And the native Christians may not be able to raise that sum. It is believed that, in a great majority of instances, they would be unwilling to give one of their own countrymen so large a stipend to be their pastor as the mission has been accustomed to give as its preacher, even if the sum could be raised be them. They may regard it as out of due proportion. The churches may be quite well satisfied to have the mission pay a salary to their preacher, which they themselves would refuse to pay. Great care is requisite lest the missions by giving an unnecessarily high salary raise a formidable barrier in the way of the churches becoming self supporting.

In closing; the whole subject of salaries for native helpers should be left to the missions to which they belong. Let each mission in session as a whole, or by a committee of its best practical men, consider, and decide upon the case of each helper from time to time according to their highest wisdom, obtained by observation, by experience and by reflection. If they are guided by the principles which have been suggested, the matter will, providentially, be entirely safe in their hands.

EARLY INVENTIONS OF THE CHINESE.

Other nations have outstripped the Chinese in the career of material improvement, but to them belongs the honor of having led the way in many of the most remarkable inventions, and of anticipating us in the possession of some of those arts which constitute the boast of our modern civilization. We shall briefly notice a few of these discoveries by which they have established a claim to our respect and gratitude. Tea deserves to head the list, as a substantial contribution to human comfort, and the leading staple of an immense commerce that has resulted in drawing China out of her ancient seclusion. Discovered by the Chinese about A. D. 315, it was introduced to the people of the West about two centuries ago as an uncertain venture. The elegant ware in which our tea is served preserves in its name the evidence of its Chinese origin. "China-ware" came originally from China; and the name of "porcelain," given to it by the early Portuguese merchants, may be taken as proof

that nothing of the kind was at that time manufactured in Europe. They called it porceliana, because they supposed it to be a composition of egg-shells, fish-glue and scales. The silks that glisten in our drawing-rooms and rustle on our sidewalks, if not imported directly from China in the woven fabric or the raw material, remind us of an obligation of an older date. It was the Chinese who first learned to rear the insect spinner and to weave its shining web—an art which they ascribe to their famous empress Yuenfeir, B. C. 2637. Gunpowder, which has not only revolutionized the art of war, but proved a potent auxiliary in the arts of peace, literally removing mountains from the pathway of human progress, was discovered by the Chinese many centuries before it was known in the West. Roger Bacon was acquainted with its composition in A. D. 1270, but he speaks of it as already known earlier. The current opinion refers it to the Arabs, but there is reason to believe that they were not authors of the invention, but merely the channel through which it was transmitted—in a word, that it found its way from the remote East along with the stream of oriental commerce.

The heaviest item in the bill of our indebtedness to the Chinese is for the discovery of America. On the alleged voyage of a party of Buddhist priests to the shores of Mexico we lay no stress; but it is not difficult to show that the discovery of the new world by Christopher Columbus was directly due to the influence of China. China supplied at once the motive for his voyage and the instrument by which it was effected. It was the wealth of China which, like a magnet, attracted him to the westward; and it was the magnetic needle, which originated among the Chinese, that directed his adventurous course.

As to that mysterious instrument which has unlocked to us the treasures of the ocean, and proved itself the eye of commerce, its origin is certainly not due to the Neapolitan Flavio Gioja, who is reputed to have invented it in A. D. 1302. The French, the Swedes and the Syrians all possessed it before that date; and there is unquestionable evidence that the Chinese had then been acquainted with it for more than two thousand four hundred years. The Chinese first employed the mariner's compass on land, as we may infer from the name by which they describe it; and at the present day it is still the custom for a mandarin to carry one in his carriage or sedan-chair, though he may not be going beyond the gates of his native city. It is inconceivable that the Poles and other mediæval travelers should have returned from China across the deserts of Central Asia without providing themselves with such an unerring guide.

Paper-making and printing, two arts more characteristic of our modern civilization than even steam and electricity, there are strong reasons for ascribing to a Chinese origin. The former they invented in the first century, and the latter at least eight hundred years before the time of Guttenberg and Faust.

Inoculation, which, prior to the great discovery of Jenner, was regarded as the best protection against the horrors of the small-pox, was practised in China at a very early period, and probably found its way to Europe by the same secret channels as those other arts whose footsteps are so difficult to trace. Western Europe obtained it from the Turks, Lady Mary Wortley Montague having made the first experiment of its efficacy by inoculating her son while residing at Constantinople.

Like the modern Greeks, the Chinese of the present day, content with the legacy of the past, have ceased to invent; but without doubt they were once among the most ingenious and original of the inhabitants of the earth.

The Chinese have not gone back, and that is saying a great deal in their favor; but in respect to material progress, for ages they have made no advancement. Four centuries ago they were in advance of Europeans in everything that contributes to the comfort or luxury of civilized life; but where are they now? Authors of the compass, they creep from headland to headland in coasting voyages, never venturing to cross the ocean or to trust themselves for many days out of sight of the shore. Discoverers of gunpowder, they supply the world with fire-crackers, while their soldiers fight with bows and arrows, wooden spears and match-locks. Inventors of printing, they have not yet advanced to the use of metallic type and the power-press, but continue to engrave each page on a block of wood, and to print it off by the use of a brush. Sufficiently versed in astronomy to calculate eclipses two thousand years before the Christian era, they remain to this hour in the fetters of judicial astrology; and among the earliest to make advances in chemical discovery, they are still under the full sway of alchemy and magic.—*Harper's Magazine for November.*

MODERN CHRISTIAN MISSION IN CHINA.

[From the "North China Herald."
(*Roman Catholic.*)

BY REV. M. J. KNOWLTON.

"Towards the middle of the 16th century as Francis Xavier passed along the coast of China on his way to and from Japan, his soul was fired with a strong desire to preach the

gospel to the vast multitude dwelling in this empire. Through indomitable perseverance, he at length in 1552 reached the island of San-shan, about 30 miles south west of Macao, where he died. Though Xavier failed of his object, of personally preaching the gospel in China, yet his zeal in this direction led others to undertake the mission, after his death. Attempts were made in the years 1556, 1575 and 1579, by the Dominicans, Augustines and Franciscans, to enter China, but they proved unsuccessful.

It was reserved for the Jesuits to establish the Mission, which their predecessor Xavier had so earnestly desired to commence. Valignano, the Superior of Romanist Missions, resided in Macao; often as he walked over her rocky hills, and cast his eyes across the bay to the coast of China, he would exclaim, "Oh Rock, Rock, when will thou open!" At length he selected three Jesuits of eminence, Paccio, Ruggiero or Roger, and Ricci, to carry out, if possible, the enterprise that he so much had at heart.

Roger arrived at Macao in 1579, and commenced the study of the language; and after two years, he went to Canton and commenced his Missionary work. Matteo Ricci, an Italian of noble birth, and possessing great attainments, particularly in mathematical sciences, reached Macao in 1581, being then 50 years old. To Ricci belongs the honor of resuscitating Romish missions in China, which had been suspended since the establishment of the Ming dynasty in 1368, and interval of 213 years.

Ricci was a true Jesuit, and determined to succeed by perseverance; by at first concealing his true character and objects; by the free use of presents; by courtesy and suavity; and by means of his scientific attainments. By persevering efforts, he obtained permission to reside at Shan-chan-fu, in the Canton province, where he remained several years, wearing the garb of a Buddhist priest. In 1594, Valignano advised him and his associates to exchange their Buddhist garb for the more respected dress of the literati. He soon after started for the North of China, calling at Nan-chang-fu, the capital of Kiang-si, where he established a school, and left some of his associates; thence he proceeded to Nan-king, from which he was twice driven; but the third time he was received kindly, and "his lectures on the exact sciences were listened to with rapture." * He also visited Suchow, and established a school. At Nanking, he was furnished with letters from a high official granting him liberty to carry a few European curiosities as a present to the Emperor; he

* William's Mid. Kingdom, Vol. 2, page 302, quoted from Dejungstedt, page 169.

also obtained letters of recommendation to men high in rank and favor at Court. Thus, after having been often persecuted, and driven from place to place, his prospects now began to brighten. Taking his letters of introduction, he proceeded to Peking, where he arrived in 1601. Wan-lih, the 13th Emperor of the Ming dynasty, was then reigning, to whom Ricci ere long gained access, and presented his presents. The Emperor graciously received his presents, and granted permission to him and his associate, Diego Pantoya, to reside at Peking. Soon, other Jesuits joined him at Peking, and they were also settled at all the stations which he had visited; and under his direction, and with the toleration of the Government, their mission work prospered. Ricci, by his scientific acquirements, his pleasing address, and by liberal distribution of presents, became very popular at Court, and some high officials became converts. Of these the chief was Paul Siu, a native of Shanghai; his daughter also became a convert and took, at her baptism, the name of Candida. They were zealous supporters of the missions. Candida, who was married at the age of 16, and was left a widow with 8 children at 30, after reserving enough of her ample fortune for her children, spent the remainder of her wealth, and the remaining 43 years of her life in efforts to promote the religion she had professed. At her own expense, she erected 39 churches in different provinces, with houses for the residence of the priests; printed 130 books prepared by the missionaries; established a foundling-hospital for abandoned infants; and seeing many blind people telling stories for a livelihood, she caused a number of them to be instructed, and then sent them forth to relate the events of the Gospel and sacred history. A few years before her death, the Emperor conferred on her the title of "virtuous woman," and presented her with a rich, dress covered with plates of silver; but she disposed of the dress, in order to apply the proceeds to acts of charity. † With such zealous supporters, the mission could not but make progress, and many churches were speedily founded. The imperial favor also helped them much. The Emperor employed Pantoya to survey the Empire, and find the latitude of the chief cities; Terrentius was employed to reform the calendar; others were engaged in preparing books on various scientific subjects.

Ricci died in 1610, aged 80, and was buried with much pomp. He was extolled by the Jesuits as possessing every virtue; but other Catholic writers condemned him.

† Medhurst's China, page 223.

One Roman Catholic writer describes his character as follows.—"This Jesuit was active, skilful, full of schemes, and endowed with all the talents necessary to render him agreeable to the great or to gain the favor of princes; but, at the same time so little versed in matters of faith, that, as the Bishop of Conon said, it was sufficient to read his work on the True Religion, to be satisfied that he was ignorant of the first principles of theology. Being more a politician than a theologian, he found the secret of remaining peacefully in China. The kings found in him a man full of complaisance; the pagans a minister who accommodated himself to their superstitions; the mandarins a politic courtier, skilled in all the trickery of courts; and the devil, a faithful servant, who far from destroying, established his reign among the heathen, and even extended it to the Christians. He preached in China the religion of Christ according to his own fancy; i. e. he disfigured it by a faithful mixture of pagan superstition, adoption the sacrifices offered to Confucius and Ancestors, and teaching the Christians to assist and to co-operate at the worship of idols, provided they only addressed their devotion to a cross covered with flowers, or secretly attached to one of the candles which were lighted in the temples of false gods."

He was evidently one of our "liberal" missionaries! and his success, as might be expected, in gaining so called converts, was in proportion to his liberality. Some have blamed Protestant Missionaries for not pursuing a like course; but may that time be far distant, for the good reason that such converts remain as much idolaters, though somewhat changed in form, and as really heathen, after their baptism, as before.

But their success awakened the jealousy and better oppositson of the literati. In 1617, a persecution arose, which continued four or five years. An imperial edict was obtained, ordering the missionaries to depart from Peking to Canton, there to embark for Europe. Under the Emperor Hi-tsung, 1621, the Tartars threatened the capital; and the Chinese in their alarm, called in the Portuguese to their assistance. Paul Siu took the opportunity to memorialize the Emperor in behalf of the missionaries and their religion, by which he secured the reversal of the edict of expulsion, and the recall of the missionaries. In 1662, the persecution ceased, and an additional body of missionaries joined the mission.

(To be Continued.)

CONCERNING LEPROSY AT HANKOW.

[From the 2nd Report of the London Mission Hospital at Hankow, 1870.]

The numbness or insensibility, affected the hands and feet, arms and legs, shoulders, face, scalp and limited portions of the general surface, attended sometimes by a chaffy or scaly eruption, not unfrequently with muscular wasting and facial paralysis *always* without pain or derangement of the general health.

Cases of this description of very long standing, almost invariably put on the features of Leprosy and I have no hesitation in speaking of them as cases of Incipient Leprosy.

The following is something like the history of a typical case of Leprosy. For a period of years the face and extremities feel numb, and the eyebrows and hair of the head begin to drop, but no other inconvenience is experienced. At length the man finds that he cannot walk so far, nor use his hands quite so freely or dexterously as heretofore, while the skin of his face becomes glazed and carnified, the eyelashes, eyebrows and hair of the head are wholly gone, his eyes become red and ferretty from injection of the superficial vessels and he becomes insensibly and by slow degrees an object and a spectacle for men to gaze on and avoid. The affected parts never perspire. The loss of feeling at first partial, becomes at length complete: there is progressive atrophy of the muscles and the slightest accident determines ulceration of a peculiar kind perforating deeply and accompanied with fetid sanious discharge.

The hands, feet and face are the parts most commonly affected. It is usually progressive (though I am aware of one instance in which the disease was spontaneously arrested for a period of 13 years) and in its course limbs waste and shrivel up, joints drop off piecemeal till only stumps are left, hideous offensive ulcerations are formed, and the man becomes an object not less loathsome to his fellows than burdensome to himself. Facial paralysis is a common accompaniment. The eruption when present resembles Psoriasis guttata or Lepra alphoides: the tubercles feel like fleshy callosities tumefying the skin and broadening the features. Two distinct types were met with:—Lepra Anæsthesiaca of Winterbottom and Lepra Tuberculosa, the latter by far the most hideous and quickly progressive. The disease ranges in its duration from 5 to 21 years. Its *Contagiousness* is extremely problematical: in this part of China it is positively

regarded as *non-contagious* and Lepers may at any time be seen in the streets and shops, freely mixing with the people, as small tradesmen, as waterbearers, as beggars squatting by the way side. No Lazar-house exists in these parts.

Without going further into the subject I think I am fairly warranted in making the following observations:—

1st.—Of the 34 Lepers all were males and I believe without an exception at some time or other agricultural labourers, 'Field-hands' who of all classes are most exposed to the exhalations of the wet undrained soil of these provinces.

2nd.—The disease invariably commences with Anæsthesia. Along with the loss of sensibility the vigour of the circulation in the affected part becomes impaired, the vital heat is lowered the parts assume a leaden coldness, their nutrition and usefulness is diminished, wasting and contractions ensue.

3rd.—As the disease advances the sympathetic or nutritive nerves are implicated and at length the motor.

4th.—The lesion is therefore clearly traceable to the Nervous system and specially to the sensory strands proceeding from the anterior surfaces of the medulla oblongata and spinal chord. The frequent coexistence of Facial paralysis from involvement of the 7th pair of cranial nerves, which springs directly from the parts named, lends weight to this supposition.

5th.—The malady is essentially chronic in its nature, developing its ravages only after a long procession of years, *never* affecting the general health, but also, as far as I know never relaxing its hold upon the victim. It seems however to arrest development and retard puberty.

6th.—Query? Can Leprosy like Fever and Ague be supposed to be generated by *malarious influences* in badly drained miasmatic localities and if so, may we not expect that Quinine and Arsenic will eventually prove a specific for the cure of it? Both diseases have disappeared almost simultaneously from Great Britain; Ague certainly, Leprosy also very probably under our improved system of drainage. I may state that the ulcers of Lepers heal up under no remedy so well and quickly as under arsenic and that incipient cases of 'Ma-mung' or anæsthesia have also got well under its use.

I am not aware of any theory as to the originating cause of Leprosy, hitherto one of the 'Opprobria medicinæ,' which is to my mind so satisfactory as that now put forward.

Here then is an incidental argument, undreamed of by politicians for creating in China a system of artificial water-courses together with engineering and sanitary works

such as in other countries and of late in India are literally transforming the very face of nature and the age-worn habits of entire races of men. Given but the opportunity to western enterprise and with a diligent, industrious, persevering people like the Chinese to carry out the scheme, a system of intersecting and anastomosing canals might within a very few years be constructed throughout the vast alluvial tracts of Central China, which would put a final period to the history of devastating floods, with their connected destitution, disease and misery, form an admirable means of transit and communication, modify and mitigate the extreme heat and cold of the climate, and clothe the land with a wealth of vegetation far exceeding the fabulous luxuriance of the ancient central flowery land.

Who shall say that the idea is chimerical, since when George III came to the throne of England (little more than a century since) the island of Great Britain possessed but one canal, and the public roads were as unfit for traffic as those of China are at present.

CORRESPONDENCE.

WHO WERE THE 金 KIN TARTARS?

TO THE EDITOR OF THE CHINESE RECORDER:—

A writer in the Recorder has repeatedly called them Mongols. They were in fact of the same race as the Manchus and were conquered by the Mongols as an alien and hostile people. Full details respecting them are found in Mr. Wylie's Translation of the T'sing-wen-k'i-meng. They are called in Chinese 女真 nū chen, and 女直 nū chī. On account of similarity in language and common origin, the present dynasty respects them highly. All words in their language have been as far as possible carefully collected and published with the corresponding Manchu and Mongol words. They belong to the Tungus branch of the Turanian family. They had their capital first at K'ai-feng-fu, and afterwards at Peking for more than a century and ruled north China from 1115 to 1234. A.D.

This people used a form of writing founded on the Chinese. Mr. Wylie is engaged in decyphering it, but has not yet made known the result of his inquiries. On the large inscription in six languages at Kū-yung-kwan on the road to Russia from Peking, the Nū-

chī forms one. From this, as well as some others less important, much of the language will probably be recovered when the key is found. J. E.

PEKING, January, 1870

To the Editor of the Chinese Recorder.—

PEKING, Feb. 2nd, 1870.

On the 28th of January a Christmas Tree was given to the three girls' schools here. It was the first of the kind among the Chinese. It was much appreciated and no doubt will result in increased attendance and interest in these schools, in the removal of much prejudice, and in the spread of European ideas. The girls were presented with suitable school articles of foreign manufacture. There was a large attendance of the missionaries and others interested in Christian schools and a fair sprinkling of the parents and friends of the pupils. There were in all not fewer than 120 persons present. I send you a copy of our national song* done into Chinese by Mr. Edkins and sung by the pupils on the occasion.

福 歲 萬 祝 *

人都順從真道我就無恩可報千世萬代
天下五谷豐登貧人免死歸生民安國泰各地播揚聖教
耶穌聖道徧行福音光照萬靈永世無窮
天國快快來臨人都相愛相親如弟似兄萬國九州太平
使人行善無惡百姓皆大喜樂無邊無際
主保佑我皇上施恩與我皇上我大皇帝降百福與中國

An examination of the pupils in the Lung-wên-kwan took place the other day, which indicated satisfactory progress, we hear in Mathematics, English, French and Russian. We expect greater things than these by and by from this school, now under the superintendence of the Rev. Dr. Martin. It lacks the practical turn of the schools at Foochow and Shanghai, from which alone, conviction can come of Western greatness and China's weakness. To know and acknowledge her weakness and inferiority is the surest sign of her future greatness.

Yours truly,

J. DUDGEON.

PEKING, 2nd Feb., 1870.

CONCERNING NEW BLACK TEA.

To the Editor of the Chinese Recorder:—

It is very evident "there's a chiel among us, taking notes," and the careful even will have to be more careful still.

I have only time to attend to the question of tea, that is new tea.

I have again addressed letters to our Hankow tea-tasters, and their evidence is most unanimous to the effect that the Hankow new black leaf is the opposite of narcotic. It excites a sense of craving hunger, stimulates the kidneys to a very extraordinary extent, even in the very hot weather, and keeps persons very wakeful. This latter quality is known, one would say, to almost all students. I should recommend young tea-leaf as a most excellent diuretic in cases of poisoning by Ursa, not properly separated from the blood, as in cases of Bright's disease of the kidneys.

It also acts very well in cases of opium-poisoning, brought under notice at a late period, whom the opium cannot be evacuated from the stomach by emetics.

Yours &c.,

J. PORTER SMITH.

HANKOW, Feb. 10th, 1870.

LETTER FROM JAPAN.

To the Editor of the Chinese Recorder:—

I have been engaged since the 1st of December in fitting up a type foundry and printing office for the Japanese Authorities of this place. We are getting on very well. They are apt learners, and all employed in the place are two-sworded men. I am told, the first work they intent to put to press is Medhurst's English Chinese Dictionary reprinted with explanations in *Kana*. It is instructive to any accustomed to the immobile, impassive character of the Chinese to come to Japan and see the great revolution

going on in this country, even to the adoption of the foreign mode of dress. The Japanese are an exceedingly interesting people, and I am sure would embrace Christianity if there was religious toleration. But the Government is mad against Christianity. Over 4000 Christians, men, women and children, have been just sent into exile from here, families separated, their property confiscated, and for their men, I fear a lingering death.

The Japanese Government promised to stop the persecution here after they had taken away all the Christians.

I remain, yours very truly,

WM. GAMBLE.

Nagasaki Feb. 4th, 1870.

PERSECUTION AT TUNG KUN IN PROVINCE OF CANTON.

To the Editor of the Chinese Recorder:—

Hongkong, 12th March, 1870.

I write to inform you of a somewhat serious disturbance which occurred in the district city of Tung Kun several days since. Sometime last winter, Mr. Nacken, with his wife, spent nearly a month in the city, and several converts were baptised. The people were irritated by these baptisms, but this feeling did not break out into open violence until last Sabbath March 6th, when a mob attacked the Protestant Chapel, compelled the native assistant to desist from preaching, beat him though not severely, and then pillaged and partially destroyed the Chapel, leaving the walls standing because they were parts of other houses. Unsuccessful in their search for foreigners, they went in body to the Roman Catholic Chapel, which they entirely demolished.

The Christians in Tung Kun fled to Shik-lung, when the Rev. A. Krolczyk resides. He had made arrangements to start for Canton on Tuesday, but under the circumstances thought best to leave on Monday morning. Every thing was quiet, until he went on board the boat when his house was broken into and looted. Some of the low officials arrested a part of the robbers and took them before a Mandarin who rebuked them for making the arrests without authority from the Governor General. By later intelligence, I learn that the authorities seem more willing to act in the matter than was at first supposed. Mr. Krolczyk is still in Canton but expects soon to return to Shik-lung.

Rev. C. F. Preston and family embarked to-day on board the *America* followed by many good wishes. On board the same steamer also Rev. Mr. Brayton and his wife

of the American Baptist Mission at Rangoon, Burmah, who have been thirty-three years in their field of labor without visiting once their native land. Their daughter Mrs. Rose and her four children are with them.

Yours sincerely,

H. V. NOYES.

CONCERNING THE LORD'S DAY.

To the Editor of the Chinese Recorder:—

In your last number, under the "EDITORIAL ITEMS," you alluded to the article in the same number on "The Lord's Day." From your remarks I infer that your views on the subject-matter of that article do not differ materially from my own. If the *reluctance* you speak of had been a little stronger—strong enough to have kept the article out altogether—this, I think, would have been still better. You have judged differently. Perhaps you are right.

The writer of that article reminds me of a French Padre of whom I once heard. He was asked whether they required their converts to keep the Christian Sabbath. He answered, "we find they have no *disposition*, and therefore we give them a *dispensation*."

I do not apprehend that the arguments put forth, and the logic (rather, want of logic,) used, for the overthrow of the Christian Sabbath, are of sufficient importance to demand an answer. They will not have much weight except with those, who like the writer of said article, came to China without having first studied such important questions, as the authority for the Christian Sabbath. I should hope, that, among the Missionaries in China, there are not many such. If there be any others, they had better get some standard work on the subject from England or America.

Still there are some statements in the article, which, I fear will do evil unless they receive some notice. The "RECORDER" is increasing its circulation in Great Britain and the United States. The article was forwarded for publication, we are told, according to the *unanimous* request of the members of the Hankow Missionary Association present at the time it was first read.

I am unwilling that such views should be circulated among the patrons of missions with the implication that they are at all common among Missionaries. I know not how many of the Missionaries at Hankow belong to the Association aforesaid, or how many of the members were present on the occasion of the reading of this article, or how many of those

present held the sentiments of its author. I do know that among missionaries there are those, who hold lax views as regards both doctrine and practice in the Christian church. But I trust they are few, not more than the proportion of such in the churches at home which have sent them out. The large majority of missionaries still hold the old fashioned doctrines, which have been held by the church of Christ from the beginning. They preach the doctrines of the fall of man—of salvation through the atoning work of Jesus Christ,—and of the obligation to keep all God's commands.

Yours &c.,

J. V. N. TALMAGE.

AMOY, March 18th, 1870.

The Chinese Recorder

AND
MISSIONARY JOURNAL.

Rev. Justus Doolittle, Editor.

FOOCHOW, APRIL, 1870.

BIRTH.

At Canton, February 15th, 1870, a daughter to Rev. D. VROOMAN.

To contributors of articles for the CHINESE RECORDER: *You are respectfully and earnestly requested to write plainly on white paper with black ink, and dot the i's and cross the t's. Such compositors as are obtainable here, find it exceedingly difficult to make on copy written in pale ink on highly glazed, blue paper, and even on white paper, if the i's are not dotted and the t's are not crossed. The first proof sheets from such copy are appalling to one with little time to devote to proof reading.*

Please also punctuate your articles as you wish them to be printed.

Correspondence and items of Missionary intelligence should be here by the 15th to insure insertion in the following issue.

In case correspondents or contributors desire extra copies of the RECORDER containing their communications, they will be supplied at the rate of \$1.20 per dozen, if the order for extra copies is sent with the article. If mailed, postage to be added.

Scientific terms, proper names and all unusual words must be written with extra plainness or mistakes may reasonably be expected.

The Editor does not hold himself responsible for the sentiments of articles inserted in the RECORDER.

EDITORIAL ITEMS.

It is due to our subscribers to state the reasons why the February and the March numbers of the *RECORDER* appeared so late. The publication of the February number was delayed by the intervention of the Chinese New Year's, and the sending away of it, by the closure of the consular Ports to business for 8 days, which prevented vessels from coming and going. The issue of the March number was delayed nearly a fortnight in part by an extraordinary press of work in the printing office, and in part by the large number of extra copies ordered to be struck off for non-subscribers.

We hope the publication of the *RECORDER* will not be again so long delayed. But we cannot promise that it shall not be. It is impossible to specify any day when it will be distributed to subscribers here or be ready for transmission abroad. We aim as did our predecessor to have it ready by the first of the month. In case insuperable obstacles prevent its appearance as early as that, we hope our patrons will avail themselves of the opportunity to cultivate the virtue of patience, as the Editor himself aims to do.

—In accordance with the recommendation of some of the best friends of the *RECORDER*, we have decided to open a new department in the June issue, the 1st No. of vol. 3d, which will probably be called "NOTES, QUERIES AND REPLIES." Appropriate matter for this department is respectfully solicited.

—We can not forbear congratulating our patrons on the prospect of a large variety of appropriate articles for the columns of the 3d volume. We have had the promise of important articles from several gentlemen both north and south. And we are corresponding with some parties for certain other valuable contributions for the *RECORDER*, which we trust will succeed.

—We have received an article on "Nirvana" or Buddhistic Nihilism, by

Rev. E. J. Eitel, which may perhaps appear in the May number. He has promised a series of articles on another subject to commence soon.

—300 extra copies of this number have been ordered for presentation to Non-subscribers in various parts of the world. The reception of a copy by a non-subscriber we hope will suggest the idea of becoming a patron of the *RECORDER*.

—Contributors of articles for the *RECORDER*, can have copies *struck off by themselves*, at very reasonable rates. Not less than 50 copies should be ordered.

—We have received the "SECOND REPORT OF THE LONDON MISSION HOSPITAL," HANKOW, BY GEORGE SHEARER, M. D. *From November 1st 1868 to December 31st 1869.* This report professes to give an account of the professional labors of Dr. Shearer, for a period of 14 months, at the hospital in Hankow itself, and at the Dispensaries in Hankow and Wuchang. It has 17 pages devoted to the various diseases treated, with very valuable remarks describing them, or noting some of their peculiarities.

The following GENERAL SUMMARY will give an outline of the variety of the disorders which came under the Doctor's care, and will indicate the extent of his labors.

Skin Diseases	1067
Diseases of the Digestive System	1052
Do. do. Respiratory System	950
Do. do. Eyes	879
Abscess: Ulcer: Carbuncle &c.	638
Rheumatic Affections	616
Diseases of Brain and Blood (including ague)	602
Veneral and Syphilitic Affections	315
Fractures, Dislocations, Wounds Caries, Necrosis, Gangrene	223
Diseases of Heart and Kidney	167
Opium Smokers	96
Diseases of the Ears &c.	80
Rupture, Hydrocele &c.	72
Diseases of Women	63
Tumours, Cancers &c.	34
Miscellaneous	28
Vaccination Cases	48
Anæsthesia and Leprosy	107

Total.....7,037

—The remarks of Dr. Shearer relating to OPIUM SMOKERS and his METHOD OF TREATING THEM will be read with interest by a large class of our patrons.